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A CATHOLIC PARTY?

CATHOLIC Federation is the watchword of the hour with many esteemed prelates, priests, and laymen in this blessed land of liberty. We have grievances, and the only way to remedy them is by uniting our forces.

But as soon as a Catholic Centre party is mentioned, these goodmen hold up their hands in holy terror. "For God's sake, let us not meddle in politics. It would be rousing the sleeping lion."

To the limited understanding of the average layman it is inexplicable how anything can possibly be accomplished in the defense of our rights, as citizens, unless we take a hand in politics.

We are told, in the words of the illustrious Brunetiere:

"Catholics must not, in the midst of so many different parties that are fighting one another on political ground, organize a political party of our own."

There is an equivocation in the word "party," as used by M. Brunetiere to designate the action of Catholics in organising for the defense of their religious rights. "The Church," he says, "is not a party; she is above parties." Granted. But the question is: May Catholics exercise a defensive action to protect their religious rights? and what form should such action take, in order to prove efficacious?

How can we Catholics exercise any kind of influence in public life to fight down injustice and oppression, without organising, without uniting?

And if we organise, if we unite, will we not inevitably prove to be a "party"?

If we speak of a Catholic party, we mean a party that is purely Catholic. Any public action on the part of Catholics must have in view solely the defense of the sacred rights of the Church, of her life and activity in society. Nothing else.

We do not choose the political *terrain*. We are forced onto it. It is on this ground that we are attacked. If it pleases our adversaries to violate our rights, we are necessarily forced into the political arena for defense.

At bottom, the word *party* means simply a group of citizens organised for some sort of action in public life. Either we shall have to give up the idea of concerted action, or we shall have to resign ourselves to being called "the Catholic party."

The thesis of M. Brunetière and his American admirers practically amounts to this: The Church must hold aloof from politics. She must abandon every thought of defending her rights.

Is this in accord with the views and instructions of Leo XIII., to which Brunetière points as his inspiration? Surely not.

To defend the Church on political ground, to stand up and fight for her rights, for our own rights as Catholic citizens, has nothing in common with the general notion of forming a party. It simply means to take a defensive stand. Whenever all the rights of the Church and all the rights of her children are fully respected, a Catholic movement of defense has no *raison d'être*. We organise and defend ourselves because we are attacked, because we are denied our rights.

If we follow the advice of our timid brethren and leave the defense of the Church to her duly constituted representatives, the hierarchy, we involve the Church much more directly and completely in politics than by allowing Catholic laymen to form a party under her aegis.

Belgium presents to us an instructive example.

A Catholic party was organised in Belgium many years ago, says the *Courrier de Bruxelles* [No. 66], and it still exists. It was organised for the purpose of opposing encroachments upon religious liberty. It took for its basis the defense of this liberty, nothing more. It is not "the Church organised as a political party," in the phrase of M. Brunetière, but it is with the Church, it defends the Church. And it has succeeded in arresting the course of oppression and in replacing a liberal and

Masonic government by the only truly Catholic government that exists to-day in Europe, a government which respects the rights of Catholics no less than those of non-Catholics. The Holy Father himself has recently rendered the Catholics of Belgium this homage. He said to the Belgian pilgrims: "Je suis content des Belges. Je les bénis de tout cœur. Leur nation est foncièrement catholique. Elle seule nous donne la consolation de lui voir garder depuis quinze ans un gouvernement catholique. Je vois avec sympathie vos efforts et vos luttes pour conserver votre foi."

It is impossible to believe that the Pope who pronounced these words, does not desire that Catholics unite to form a Catholic party.

But, we are told, America is not Belgium. Catholics here are not in the majority. If they would found a Centre, all others would unite in opposition, and the latter things would be worse than the first.

This apprehension is chimerical. Our opponents have too many and various interests. They will never unite. On the contrary, in many questions we shall have the better class of Protestants with us. If we fight for our educational rights and oppose State paternalism, for instance, the Lutherans will support us. In other matters the Episcopalians see eye to eye with us. When we try to improve the condition of the wage-workers in the spirit of the encyclical "*Rerum novarum*," we are sure to have the masses with us. There is nothing which, as Catholics, we could justly ask, under the Constitution, that thousands of our non-Catholic brethren of the one persuasion or other, will not be ready to demand for themselves and to grant us.

Catholic claims and demands—if they deserve the name at all—are always and everywhere just and reasonable claims and demands, and justice and reason will inevitably carry the day.

So, what have we to fear? What causes some of us to fall into a terrified whisper when these things are discussed?

We have "Lord Bishops" and "Catholic Knights." Where is their nobility, their knighthood, their courage, their devotion?

ARTHUR PREUSS.

Anti-Catholic Bias in College Textbooks.

THE other day I happened to peep into a book which is in large use in the colleges of this country. Its title is 'Representative English Literature from Chaucer to Tennyson.' By Henry S. Pancoast. New York, Henry Holt & Co., 1898. To my surprise, I found on p. 68-69 the remark: "Luther, the type of the unfettered, individual conscience, faced pope and cardinal with his 'Here I stand, Martin Luther; I can not do otherwise, God help me.' This mighty upheaval shook England as well as Germany, etc."

I do not want to enter upon the question whether or not this quotation was necessary in a history of English literature. But if the author thought it to be necessary, he should, at least, have informed himself about the genuineness of these words of "the unfettered, individual conscience." And this information the author could have found easily, if he had been willing to look for it. Scholars of this country are, to be sure, at any time ready to swallow up scientific ephemera begotten by a Protestant goose-quill in Germany. Not only theological books, but also profane literature, are milked out by American scholars, until the adder of the cow is as dry as a withered scalp; why, then, is Catholic literature entirely neglected? Is fair play an unknown idea among scholars?

To come back to our starting point. In 1869 a certain C. A. H. Burkhardt, a Protestant, if you please, published in 'Studien und Kritiken' (pp. 517-531) an essay to prove that Luther had never spoken those words. Of course this bold author was bitterly attacked by people of his own church, but a great support arose to him in Dr. Maurenbrecher, Professor of History at the University of Leipzig, who wrote in his book 'Katholische Reforma-

tion' (Vol. I, p. 398): "Only out of a touching attachment to traditions for which we have conceived a strong affection, can the zeal be explained with which we hold fast such unauthorized anecdotes."

I have informed the publisher about the matter: will he be fair enough to ask Mr. Pancoast to correct his error in a new edition?

By the way, it would do much 'good if literary men would pay due attention to the editions of French and German classics now read in our colleges. The majority of the professors of our colleges are non-Catholics, who do not bother themselves with Catholic dogmas, etc.. These professors select classics for the colleges, and thus it happens that wheresoever a Catholic dogma or rite, etc., is treated, the Catholic Church is wronged. A few examples must, for the present, satisfy the reader's curiosity.

In Baumbach's 'Die Nonna' (ed. by Bernhard, Boston, Heath & Co., 1899) we find, on p. 49, a false description of Henry IV.'s humiliation at Canossa.

In Marie von Ebner-Eschenbach's 'Die Freiherren von Gemperlein' (ed. by Hohlfeld, Boston, Heath & Co., 1898) the editor says in a footnote to the word 'Bollandisten': "The laxity of Jesuitic ethics is proverbial. Ludwig seems to refer to the often quoted maxim, 'the end justifies the means,' i. e., in this connection, theft is justifiable if done for a good purpose." Cf. also 'Maria Stuart,' by Mueller-Wenckebach, professors of German in Wellesley College, Boston. Ginn & Co., 1900.

Thousands of young men and women imbibe in this way prejudices against Catholicism: would it not be worth the sweat of some earnest men to fight for fair play at least among scholars?

DR. HARTHAUS.



LOVE AND LUCRE.*)



LOVE we once defined as a fever that ends with a yawn. We are frequently in error, and we were then. Lucre we coincidentally defined as an incentive to matrimony. There, too, we were in error. But little mistakes of this nature have never disturbed our conscience. To err is highly literary. Besides, a man who is always right is a bore. If he does not send you to sleep, he makes you feel ignorant, and either proceeding is very vulgar.

Our own ignorance is due to much learning. When we went to school we were taught everything it is easiest to forget. That is a long time ago. Scholars now have a wider fare. Instead of the mummeries of the classics, there are modern tongues, and football instead of history. That is all very well. But the menu is susceptible of improvement. Erudition is not endearing. It is not even smart. On the contrary, it is stupid to be wise all alone. A knowledge of languages, however superficial, does not teach you whom to visit and whom to avoid. A boy may develop into a polyglot and die a pauper. The majority of boys want to die rich. A girl may get to feel as much at home with Alfred the Great as if he were her first cousin, and remain a spinster. The majority of girls prefer matrimony. An acquaintance with Mithridates, and even with McKinley, does not help young people. They should be taught, not Who's Who, but What's What. And what is there but love and lucre?

Those two little things are the motor forces of society. Beside them, barring the fashions and the charm of *médiance*—we say *médiance* because it sounds so much more cosmopolitan than tittle-tattle—nothing else counts. Between them the first is outbalanced by the second. A German Privat-docent devoted his life to a study of the Greek dative. On his deathbed he regretted having chosen a field

so wide. This is the age of specialisation. The specialty of all specialisations is coin. How to get it is what the schools should teach. When they do, their halls will stifle with striving scholars.

And naturally. Attic salt and its accompaniments are out of date. They bring no dignities; they open no doors. They are further handicapped by the contempt that society has acquired for them. That contempt, while hardly of the kind which familiarity breeds, has been extended to everything not distinctly monied. Money does not mean brains. "There are," said Swift in one of his sermons, "three kinds of pride. There is the pride of birth, the pride of wealth, and the pride of intellect. I shall not bother with the last," he added, "for there is none of it in this congregation." No, and there is none of it in society, either. At entertainments to which the press gives prominence there never appears on the list of guests a single individual distinguished by pride of this nature. There is not a patriot, there is not a philosopher, there is not a poet. There are, it is true, precious few of them. Yet they exist. But never on the lists of ball-givers.

That is quite as it should be. There is nothing more subversive than a young poet, except an old one. Philosophers have attentions for everybody and attractions for none. We admire patriots and avoid them with care. Their omission, therefore, is quite justified. Yet it is not due to these reasons, but to the fact that society is recruited not from those who think, but from those who don't. Conveniently, it may be likened to a club where membership is obtainable, not by reason of merits, but money. As a consequence, though society used to sin and sparkle, now it sins and yawns. There is modern progress.

Insomnia does not appeal to society. Sense, either. Philosophy and verse attract it as little as do hydrophobia and nightmares. The German whom we have cited might have been

*) These satirical reflections on society are extracted from a paper by Edgar Saltus in the (April) Smart Set.

able to take his little dative in his lap, and the feat would not gain him a nod in passing. Nothing would, except money.

There is the Open Sesame. Beauty, breeding, brains, and bravery may be talked away, yet never bank accounts. However obtained, they are holy. A man may be ignorant as a carp, he may be stupid as the Koran, and if he be quite rich he is quite welcome. If he is not rich, then, though he were a Shakespeare, a Rubens, and a Mozart rolled into one, he will remain but a bounder.

To be modish you must have money. Even in genteel poverty there is no gentility now. The worship of what clergymen call the fatted calf—or is it the golden one?—never was more ardent. That calf sits in the woof of every dream. He stands at the goal of every ambition. He has Nebuchadnezzared the country. His fleece is as adored in society as his fleecing is loved in the street. Yet has a calf a fleece? No matter. The tortuousness of

trusts, the manipulation of pools, the intuition we all have that if we fail to look out we won't fail to be let in, the conviction that, give them a chance and those you do will do you up, the sweet suspicion of surreptitiousness everywhere—these things, others, too, lead statisticians like ourselves to but one conclusion—the majority of those who are not out for all they can get are dead, insane or decrepit.

It is for this reason we suggest that schools should throw over football and languages and in their stead establish chairs on Lucre. If to these they would add others on Love, the curriculum would be simply perfect. These two little things are, as we have noted, the motor forces of society. Instruction regarding them is highly diverting, too. To be rich seems quite complex. Any millionaire will tell you it is quite easy. To love and to be loved seem very simple. Any lover will tell you it is just the reverse.

Subjects of the Day.

The Herron Case. Justice has been done, in a way which commands national attention, by the action of the Congregational Council at Grinnell, Iowa, in unanimously deposing from the ministry George D. Herron, the former professor of Christian Socialism in Grinnell College, because of his "immoral and un-Christian conduct."

Herron is the man who married a wife and became the father of four children, and then deserted his family and forced his wife to secure a divorce on the grounds of "cruel and inhuman treatment." The only reason was his utter infatuation with a younger woman, whose rich mother had endowed his professorship and was ready to pay alimony to the abandoned wife, so that he might legally take her daughter as his "companion"—so long as she suits him. The ministry has rarely been disgraced by a more cold-blooded and disgusting exhibition of selfish disregard of the primal obligations, ending as it has, to use the words

of the council's findings, in "the criminal desertion of a worthy wife and a devoted mother by a man who has deliberately falsified his marriage vows."

Herron has succeeded incidentally in doing one thing which is encouraging. He has made it plain that any man who begins "reforming the universe" by repudiating his family obligations and substituting for his wife a female "companion," to be dropped in turn if she becomes distasteful, will never get any considerable following in this country. It has been refreshing to observe the indignant contempt with which liberal-minded men, who had been ready to discuss Herron's Socialistic views, refused even to meet him after it had been shown that he was a person who recognized no sense of duty as a husband or father. As long as our people realize that the home is the foundation of the social structure, and that any would-be teacher who sets out by attempting its overthrow will pass into outer darkness immediately, there is hope for the future.

The Church in the Philippines.

The N. Y. *Times* being an acknowledged administration organ of wide influence, we think our readers will thank us for condensing its latest editorial pronouncement [June 11th] on "The Catholic Church in the Philippines":—

"A report, which may be premature, is sent from Rome that Cardinal Gibbons has effected 'a settlement of the question of the properties of the religious orders in the Philippines.'"

It is of course not within the power of the high officials of the Church by themselves to make a complete settlement of all questions connected with the properties of the religious orders in the Philippines. As to the title of some of these properties there is dispute; as to the final disposition of such as are found to be good in title there may be questions of policy. It has strongly been urged by the Civil Commission in the islands, to whom the Administration has confided the duty of enquiry and of recommending a general policy, that measures should be taken to buy out the friars, to sell the agricultural lands on easy terms to native farmers, and to use a part of the proceeds in the establishment of free schools. An implied condition to this plan is the withdrawal of the friars.

It was understood, when Cardinal Gibbons set out for Rome, that our government had intimated a desire that he should enquire how far this, or any other, plan for the peaceful and beneficial adjustment of the Church questions in the Philippines would meet with the approval and coöperation of the authorities of the Church. So far as he can be said to have any commission from the United States it is necessarily unofficial, of a confidential nature, and confined mainly to enquiry. There can be no doubt that the interests of both Church

and State lie in a radical reform of the general conditions that have prevailed in the Philippines. The situation of the friars is not tenable (?). They are the object of deep aversion by the great body of the natives (?). They are accustomed in great measure to a régime that can not be maintained. They have enjoyed privileges and powers which are inconsistent with the American system. Their function has been quite as much political as religious, and in many ways more political than religious(?). They have been landlords, judges, and rulers as well as priests, and in these varied and sometimes conflicting activities they have not always been within the complete control of the Church authorities at Rome. It must be felt there that the friars, on the whole, have not served the progress of the Church wisely and efficiently, and that whatever utility they have attained in the past is substantially made impossible for the future. Every true interest of the Church is involved in relieving the Philippines of the domination of the friars.

That must serve also the true interests of the United States in the islands. It is very important that, in all practicable ways, the Church and the government should work together. Only in that way can the government be relieved of a very disturbing and vexatious element and the Church be enabled to go on with its work as freely and successfully as it has done in this country. It would be stretching the powers of the government to a considerable extent to adopt the policy recommended by the Taft commission, though we think that, under proper conditions, the policy would be entirely justified. Obviously one of the conditions would be the efficient coöperation of the Roman Catholic Church in the attainment of the objects sought."



Letters to the Editor.

In Favor of Hypnotism.

TO THE EDITOR OF THE REVIEW.—*Sir:*

In No. 9 of your esteemed REVIEW I find an article on "Hypnotism," giving the conclusions on that subject of one Dr. Jacobs of Rotthausen. I would like to make a few remarks about that article. Of course, I do not ask you to publish these remarks. Some Catholic journals try to fish out every opinion against hypnotism and dish it up to their readers, never giving them the other side of the question. I will not say that THE REVIEW belongs to that class of journals, but it seems to me that it is inclined to swim that way. As to Dr. Jacobs, no wonder he resides in Rotthausen. The rot in his conclusions about hypnotism explains his love for his residing place. How can a man claim that he has made a study of hypnotism and then say that it is a crime to hypnotize any one against his will. O, si tacuisses. Has Dr. Jacobs investigated from a practical standpoint? Has he ever practiced hypnotism? I believe he has not. We must then rely on his authorities. To me, if it comes to admitting authorities, I think the following just as good as, if not better than Dr. Jacobs'—Dr. A. A. Liebeault of Nancy, Dr. Bernheim of Nancy, Prof. Dr. Azam of Bordeaux, Dr. Bleuler of Rheinau, Dr. Brügelman of Paderborn, Prof. Dr. Danilewsky of Charkow, Prof. J. Delboeuf of Lüttich, Dr. van Eeden and Dr. van Ronteghem of Amsterdam, Prof. Dr. Eulenburg of Berlin, Prof. Dr. Forel of Zürich, Prof. Dr. Pierre of Paris, etc., etc. I could mention a dozen more. They all find no harm in hypnotism, and although most of them only want physicians to practice it, because the physician alone is supposed to know how to diagnose, all of them proclaim hypnotism to be a most innocent therapeutic agent. If we must rely upon authority in the matter, why not take such authorities as those I mention, who find nothing wrong and no harm in the practice of the art or science?

If it comes to practical investigation in the matter, what Catholic writer has devoted time to the practice of the art? Coconnier, the Dominican priest in France, has done as much as assisted at different treatments by hypnotism, and he speaks highly of the science; but even he never hypnotized, he never operated. If the whole matter seems to be rather mysterious, it seems to be still more strange that men of science and lovers of truth will not investigate more closely. You remark in your article that in Hungary hypnotism is now forbidden. It was forbidden long ago in Russia and in the French army. But that proves nothing. If Dr. Jacobs were at the head of all civil governments, it would be forbidden in the whole world. Vaccination is made compulsory by many governments. And there are thousands of learned men who claim that such governments commend crime by enforcing vaccination. Who is right?

If the Devil is at the bottom of hypnotism, why then does not a Catholic priest or learned man come forth and show his horns? If a man uses hypnotism for immoral purposes, should that induce us to condemn hypnotism? Why, then we would have to condemn everything, even the most holy practices of religion itself. I would be in favor of forbidding public performances of hypnotism; but not "as a nuisance detrimental to public morals and health;" but rather because public performances give people a wrong idea of hypnotism and make them afraid of the art.

(Rev.) L. F. SCHLATHOELTER.

Moberly, Mo.

(Author of 'Hypnotism Explained'.)



Freemasonry Essentially Anti-Catholic.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Doubtless many felt pained when they read in your excellent REVIEW (of the 31st ult.) that the leading Catholic paper of the Fatherland is of the opinion that Freemasonry in

Germany is not essentially anti-Catholic! The *Volkszeitung* ought to know that Freemasonry adapts its weapons to conditions and environments, becoming all things to all men. The fact is, it is essentially the same the world over — anti-Catholic, anti-Christian. How does the *Volkszeitung* know what is done in the lodges, especially from the eighteenth degree up?

The liberal Protestant theologians and preachers who are not Freemasons, work openly against the Church; though not all. Is not an open enemy less to be feared than one who works in secret? If the *Volkszeitung* had read 'Der stille Krieg der Freimaurei,' published by Herder in Freiburg, it could not have made such palliating statements. Freemasonry has really never OPENLY fought the Church. It is too wise to inaugurate such a course.

That Freemasonry must fight against the Church, the following (portion of an) oath, taken from the "Philosophical Lodge" in one of the advanced degrees, will sufficiently illustrate.... "Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a *serpent* which WE detest as an idol that is adored by the idiot and vulgar, under the name of RELIGION!!!"

This society has been solemnly condemned by many popes, and it seems at least that there can be no extenuating opinions about it.

J. H. SEAL.

Little Falls, Minn.

Why They Don't Join.

TO THE EDITOR OF THE REVIEW.—Sir:

In No. 8 of your valuable paper you ask: "Why do not the Catholics of other nationalities in Missouri, Illinois, and other States join forces with their German brethren? In the formation of strong State federations lies our only hope, etc."

Int, tut, my man, go easy—most of them are very busy arranging progressive euchres, ladies' receptions, elaborate initiations, showy installations, spectacular and farcical conferrings of degrees, racking their poor brains in the invention of new-fangled flummeries, etc.

By and by, they may find time to turn their thoughts toward the practical and necessary. But at present? Oh, no—not just now.

MERCATORE.

New York City.



For Mosquito Bites.

TO THE EDITOR OF THE REVIEW.—Sir:

Referring to No. 10, May 31st, 1901, that Prof. Voyes has found a remedy for mosquito bites in naphthaline, I venture to say that we possess a far better remedy in ichthyol [ammonium sulfo-ichthyolicum.] One drop is sufficient to stop pain immediately and to neutralize the poison, even when the spot bitten is greatly inflamed.

DR. HANS J. HEILMANN.

Cheboygan, Mich.

Current Educational Topics.

The Largest Catholic Parochial Schools in the U. S.

	PUPILS.
St. Stanislas Kostka, Chicago (Polish)	3,849
Holy Family, Chicago, - -	3,102
St. Joseph, Lowell, Mass. (French), -	2,592
St. Ann, Buffalo, (German). - -	2,445
St. Patrick, New York. - -	2,050

	PUPILS.
Sacred Heart, New York, -	2,021
St. Michael, Chicago (German). -	1,900
Immaculate Conception, New York, -	1,865
St. Stanislas, Buffalo, (Polish), -	1,719
Annunciation, Cambridgeport, Mass.	1,711
St. Gabriel, New York, - -	1,652
St. Vincent de Paul, Brooklyn, -	1,638
St. Alphonsus, Chicago (German), -	1,630

PUPILS.		PUPILS.	
St. Patrick, Brooklyn, - -	1,627	St. Michael, Pittsburg (German), -	1,142
St. Joseph, Somerville, Mass. -	1,538	St. Patrick Cathedral, Newark, -	1,135
St. John, Worcester, Mass. (Springfield.)	1,535	Immaculate Conception, Malden, Mass.	1,130
St. Michael, New York, - -	1,531	St. Paul the Apostle, New York, -	1,121
St. James, Chicago, - -	1,525	St. Michael, Milwaukee (German), -	1,103
St. Louis Cathedral, New Orleans, -	1,496	St. Cecilia, New York, - -	1,100
Our Lady of Perpetual Help, Boston,	1,463	St. James, Newark, - - -	1,100
St. Patrick Cathedral, New York, -	1,450	St. Joseph, New York, - - -	1,091
St. Anne, Philadelphia, - -	1,438	Assumption, Boston, - - -	1,085
Holy Trinity, Brooklyn (German) -	1,433	Holy Cross, New York, - -	1,084
Seven Dolors, Buffalo (German) -	1,390	St. Anne, Woonsocket, R. I. (French),	1,083
Our Lady of Grace, Hoboken, N. J. -	1,374	St. Mary, Waltham, Mass. (Boston), -	1,077
St. Peter and Paul, St. Louis (German),	1,369	St. Jerome, Holyoke, Mass. (Springfield)	1,075
Immaculate Conception, Jersey City, -	1,350	St. Patrick Cathedral, Rochester, -	1,074
St. Mary, New Britain, Conn. (Hartford)	1,348	Sacred Heart, New Haven, Conn.	
St. Leonard, Brooklyn (German), -	1,347	(Hartford), - - -	1,071
St. Agnes, Brooklyn, - -	1,322	St. Vincent de Paul, Philadelphia, -	1,067
St. James, New York, - -	1,321	St. Peter, Newark (German), -	1,065
Our Mother of Sorrows, Philadelphia,	1,292	Holy Family, Rochester (German), -	1,065
Precious Blood, Holyoke, Mass.		St. John, Chicago [Polish], -	1,056
(Springfield—French), -	1,282	St. Hyacinth, Milwaukee [Polish], -	1,050
St. Anne, Lawrence, Mass. (French),	1,280	St. Agnes, St. Paul [German], -	1,047
St. Thomas Aquinas, Philadelphia, -	1,258	Our Lady of Perpetual Help, Chicago	•
St. James Pro-Cathedral, Brooklyn, -	1,254	[Polish], - - -	1,045
Visitation, Philadelphia, - -	1,250	St. Michael, Rochester [German], -	1,040
St. Adalbert, Chicago (Polish), -	1,240	St. John the Baptist, Paterson, N. J. -	1,038
St. Patrick, New Haven, Conn. -	1,210	St. Joseph, Salem, Mass. [French], -	1,037
St. Mary Star of the Sea, Brooklyn, -	1,205	St. Patrick, Hartford, - -	1,036
St. Michael, Baltimore (German), -	1,205	St. Columba, Youngstown, O. -	1,035
St. Joseph, Troy, N. Y. (Albany), -	1,203	St. Bridget, Jersey City, N. J. [Newark],	1,033
St. Anthony, Brooklyn, - -	1,202	St. Procopius, Chicago [Bohemian], -	1,033
St. Mary, Lawrence, Mass. (Boston), -	1,199	St. Joseph, Newark, - - -	1,033
Immaculate Conception, Yonkers, N. Y.	1,177	Holy Name, Chicago, - - -	1,020
St. Pius, Chicago, - - -	1,175	St. Francis de Sales, Charlestown	
Epiphany, Philadelphia, - -	1,170	District, Boston, - -	1,010
St. Patrick, Elizabeth, N. J. (Newark),	1,169	Nativity of Our Lord, Chicago, -	1,010
St. Mary, Bayonne, N. J. (Newark), -	1,160	St. John the Evang., Brooklyn, - -	1,007
Cathedral, Philadelphia, - -	1,151	Precious Blood, Woonsocket, Mass.	
St. Albert, Detroit (Polish), - -	1,150	[Providence—French], -	1,000
St. Peter, Philadelphia (German), -	1,149		BEZIMIE.



Matters Musical and Dramatic.

Church Music.

Missa in honorem SSi.
Some New Masses. *Cordis Jesu*, Opus 61, for mixed chorus with accompaniment of string orchestra and organ, or organ alone, by Rev. L. Bonvin, S. J. Published by Fischer & Bro.

This mass was originally written for two voices and published in Singenberger's *Cæcilia* in 1891. In its new garb it is a very important addition to the more recent mass literature. As has been stated on several occasions in THE REVIEW, Father Bonvin is an exceptionally gifted musical individuality. His imagination is steeped in the best musical creations of the present day. He is truly of his own time. The productions of the artist are, however, chastened by the theologian and the priest in him, so that it happens very seldom that the exuberance of musical life and feeling transgresses, *tant soit peu*, the bounds of proper reserve. The composition charms and enlivens by its mellow, rich sonority and its melodious quality in every part. While it may not be called difficult—the attributes above enumerated contributing greatly toward interesting the singers and facilitating their study of it—the mass requires a sympathetic and careful study on the part of the choirmaster, especially so that when all technical difficulties are conquered, it be interpreted with freedom and *élan*. Choirmasters will find this mass in the highest degree refreshing and interesting to themselves and their singers.

* * *

Frederick Pustet sends us "Missa Quarta" for four mixed voices, by the choirmaster of the Mayence Cathedral, G. V. Weber. No dynamic signs or tempo indications are vouchsafed the interpreter, who is given full scope to display his own conception of the work, which is built on broad, dignified lines. It is largely diatonic and presents few technical difficulties, although it is without organ.

* * *

Through the same firm, Jodoco Kehrler, organist in Treves, issues a "Missa pro Defunctis" for four mixed voices without organ. The Dies irae is omitted. The composer does not seem to have entirely emancipated himself from his familiarity with C. Ett's works in E flat major, on the same text. A careful, well shaded, performance will contribute materially toward maintaining the interest.

* * *

The same house has just published a version for four women's voices and organ of Michael Haller's "Assumpta Est." This ought to be a welcome number for our numerous convent choirs, who frequently sing, or attempt to sing, masses written for mixed voices. Here they will find an opportunity to show their skill and at the same time a source of edification for themselves and their hearers.

—JOSEPH OTTEN.



Peter Griesbacher publishes through Fr. Pustet a collection of eight [8] settings of the hymn "Veni Creator" and another volume of twelve [12] compositions on the same text. Some of them are for alto, tenor, and two basses, some for two sopranos, alto, and bass, others for two high and four male voices, one of them for seven part chorus. The majority, however, are composed for four part mixed chorus and are intended to be sung a capella. They are all written in the well-known author's smooth and musicianly manner and furnish choirmasters with a veritable "embarras de choix." Without difficulty of execution they are nevertheless bound to be effective.—J. O.



The Stage.

The Union of Church and Stage.

The Union of Church and State is very unpopular just now in this country; but the union of Church and stage has

entered into popular favor, not only in the U. S., but also in England.

Here a set of histrionic preachers have founded what they call "the People's Church." Their preaching is done in the theatres on Sunday mornings, and one of them, more progressive than the rest, the "Rev." Jay Wm. Hudson, has built a novel "gospel-shop" at Santa Rosa, Cal., which serves for his preaching on Sundays and for histrionic exhibitions on weekdays. The young folks in his charge are drilled under his supervision to give theatrical performances. Just now he is very successful in drawing great crowds of theatre-goers at 50 cts. each. How long it will last, we can not tell, probably in proportion as he shortens the dresses of his actresses.

In England, the Rev. Fr. Dolling, a Catholic priest, if we may believe the *Iowa Catholic Messenger* [May 4th], is trying to bring little ones in the London East End under the influence of Christ in a similar manner. He gives an account in the London *Pilot* of the plan he is pursuing. After insisting that the priest must be continually in the school, he proceeds to lay down a program, which has underlying it the same principle as that of the Catholic Social Union.

The priest, too, writes Father Dolling, should gather them into rooms, where the little ones can learn, sing, play, dance, and skip, and discover that there is a place better than the gray streets, and that that place is theirs by right, because it belongs to their

priest. The girls as they grow up should be trained in all those refining methods which put into daily practice the lessons which they learned at school, and never mastered, because they could not practice them. And as the boys grow older their playground should be made a real playground for football and cricket, a real drilling-ground for marching and physical exercise. All this should be done by the Church, because the Church loves them, because they are her children, and she never for a moment forgets that all these things which make life healthy and happy can only be really enjoyed when they are done in union with God, and that it is Jesus Christ who still "pipes to them that they may dance." If they really want to grow up they must gain their true growth first of all in their souls, and that can only be done by religion, and therefore the day-school and all work among the children must be led up to because it proceeds from the actual service of God.

The text to which allusion is made in the above, is apparently Matt. XI, 16 seq., where Our Lord, after praising John the Baptist, expresses a reproach to the Jews: "But wherunto shall I esteem this generation to be like? It is like to children sitting in the market place, who crying to their companions say: We have piped to you, and you have not danced, we have lamented and you have not mourned."

To make Christ a "piper" from that text, is a wonderful feat of modern exegesis. Yet in a union of Church and stage, it is but natural that novelties should rule the day.—J. F. M.

Book Reviews and Literary Notes.

A Biography of the Kenricks.

We learn from the N. Y. *Times*' Saturday Review of Books and Art (June 8th) that John J. O'Shea, formerly editor of the *Freeman's Journal*, Dublin, is engaged on the biographies of the two Archbishops Kenrick, of Baltimore and St. Louis—both remarkable men in the American Catholic Church, and both greatly beloved in their respective fields of labor. The career of either brother—for they were children of the same

parents—was full of the romance of the Church in these States in the early days—records of calm courage and superhuman endurance in many cases, and illustrious at the same time from the spiritual point of view. Materials for the work have been furnished by the Archbishop of Philadelphia—at whose request it was undertaken by the author—as well as by Cardinal Gibbons and the Archbishop of St. Louis. The first volume will be ready in the Autumn.

Manual of Sacred Rhetoric; or, How to Prepare a Sermon. By Rev. Bernard Feeney, □ St. Joseph's College, Mt. Angel, Ore. B. □ Herder, St. Louis. Net, \$1.25.

Many of the clerical readers of THE REVIEW, when taking notice of this announcement, will probably be impressed with the same feelings of indifference regarding a new manual of rhetoric which the writer of these lines confesses to have experienced at first. A manual of rhetoric, he thought, would certainly be of some service to students first initiated in this art, but might easily be superseded by the experience of the preacher. In this estimate, however, of the present publication, we were happily disappointed. Shortly our interest was so much engaged by it that we did not lay it aside before having read it from beginning to end with the purpose to take it up again for a more careful perusal.

It is from our sincere conviction of the great and real good this publication will effect when having met with its well deserved consideration, that we draw the attention of our Rev. confrères to it. The truly Apostolic spirit which pervades every line will not fail to strengthen our zealous efforts in striving continually after greater perfection in so important a task of our priestly life; besides, the rich variety of practical remarks, laid down especially in the first chapters, will prove a source of valuable instruction. We fully agree with the author that the subject he has treated, is a very timely one, and we must add, that it has been handled in a judicious, prudent, and interesting way. Motive and object of this publication, as indicated by the author in the introduction, are best calculated to give our readers a just impression of its worth.

This Manual has been written from a strong conviction that something has to be done to make the average Sunday sermon more instructive, more interesting, more effective of spiritual good than it has at present. Preaching is, no doubt, of as high an order now as it has ever been; but it should be higher. The intelligence of those we address is keener, more developed, more inclined to scepticism, perhaps, than in past generations; and it will not be influenced by cant or shallowness or tricks of style or attitude. In these days, we must

show ourselves 'masters of the situation,' we must 'teach like one having authority,' if we are to keep our hold on our people. Say what we may about our 'gigantic strides' during the last century, there has been much weakening of faith among us from our close contact with non-Catholic society and literature. It is evident, then, that a much more strenuous effort is needed now than was needed fifty or a hundred years ago, to safeguard Catholics against the dangers, intellectual and moral, pressing in on them from this contact.

From what I have written, the twofold object of this work may be inferred. It is intended, first of all, to inculcate the necessity of earnest preparation for preaching, in view of the present requirements of American life, non-Catholic as well as Catholic. Its other object, equally important as the first and demanding more detailed treatment, is to show how to prepare a sermon.

Both these objects have been successfully obtained by the author. The first five chapters, headed: What is Preaching, Personal Character of the Preacher, Mental Equipment, Faculty of Expression, Systematic Teaching of Religion—are very commendable matter for spiritual reading. Chapters VI.-XX. set forth the rules for the gradual development of a sermon in a clear and interesting style and are interspersed with many useful remarks. The manner of treatment is illustrated by well chosen specimens, taken chiefly from Father Burke and Cardinal Newman.

We should like to see this book in the hands not only of the seminarist, but also of the experienced preacher, and we hope the author in his laudable efforts will meet with sufficient success to encourage him in redeeming the promise which the conclusion of his introduction seems to imply: "The idea throughout is to say a first word, not the last, on proper equipment for the American Catholic pulpit."—S.



L'Inquiétude religieuse. Aubes et Lendemain de Conversion. By Henri Brémond, S. J. 340 pages. Perrin et Cie., Paris

Although the title is misleading, in-as-much as but a few cases of conversion, and all in England, are treated; the work is of great in-

terest because of the conciliatory way Father Brémond has in bringing together diverse views about England's great converts. Neither will any attentive reader peruse the book without acquiring a deeper knowledge of the coöperation of grace and nature in bringing about eternal salvation. Grace inspires, helps, ennobles nature, but does not do violence to it. That is why Newman found his way to the Light, and Pusey stayed an Anglican. The chapter on the Logic of the Heart, Brunetière and the "Irrationale" of faith, is particularly interesting. Newman's view as explained in the 'Grammar of Assent' and Brunetière's idea of natural logic as given in his article on 'Science and Religion,' are compared and the conclusion drawn that natural logic brings about conviction oftener than the best syllogism.

We can not share the view of a writer in the *Catholic World* for April, that "The truth that Father Brémond's words recall is that same principle of religious philosophy which has been long so familiar to us through the writings of Father Hecker; for at bottom 'The Grammar of Assent' proves to be the philosophy of an apologetic based on the 'Aspirations of Nature' and indicating in God the only satisfying answer to the everlasting 'Questions of the Soul.'" Had the writer mentioned Tertullian's "anima naturaliter christiana" as the basis, we could agree; but his allusion to Hecker's writings as the basis of Newman's philosophy is rather mirth-provoking.—J. F. M.



Literary Notes.

—Lord Rosebery is at work on another monograph on the career and character of Napoleon.

—Hall Caine's new novel, 'The Eternal City,' which Wm. J. D. Croke has puffed so assiduously in a number of our Catholic weeklies, has ceased to appear as a serial in London, because of a quarrel of the author with the Pearsons, who wanted a certain chapter cut out which they considered immoral.

—The latest addition to English Dante

literature is 'Readings in the Paradiso of Dante,' by W. W. Vernon (MacMillan & Co.) It presents the text with an English version, a running commentary and copious footnotes.

—The next volume of the Columbian University Studies, soon to be issued by the MacMillan Company, will contain a historical study of nativism in New York State, by L. D. Scisco, Ph. D. The monograph covers the rise and fall of the secret political society of the Know-Nothings, and will be the first published narrative of the inside workings of that mysterious organisation.

—Even the Rome correspondent Croke, of the *Standard and Times* and several other Catholic American weeklies, admits that the Pope has not approved 'Quo Vadis?' On the contrary, he brings out the fact that, when the novel had its rage in Italy, a pontifical publisher found it necessary to produce a revised and expurgated edition. Prof. Angelo Cavalli has just published at Piacenza a critical study, in which he takes issue with Sienkiewicz over the exaggerated realism of the work.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman. With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$6.50

Joan of Arc. By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.

The Quest of Coronado. An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.

Jeanne d'Arc. The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.

Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.

Holy and Blessed Children. A Legend for Children. From the German. Boards. Net, 25 cts.

The Little Flower of Jesus: Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.60.

Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

Intemperance. Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof. Campbell. Net, 50 cts.

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

NOTES AND REMARKS.

Our attention is called to the fact that the writings attributed to Denis the Areopagite, quoted in one of the remarkable essays of Hello which we have lately published, are spurious. This is no news to the editor of *THE REVIEW*, who but recently spent the greater portion of his leisure hours for three months in revising and preparing for the printer the MSS. of the English edition of Schmid's 'Manual of Patrology.' It is indeed probable that the works attributed to St. Denis the Areopagite were the compositions of a monk trained in the Neo-Platonic school, in the interval between the councils of Ephesus and Chalcedon (431-451), and were by a well-meant but nevertheless blameworthy fraud (*pia fraus*) attributed to Dionysius, the Apostolic disciple. But, as Schmid observes, "his (the Pseudo-Dionysius') exhortations to union with God are always most impressive and fascinating," deep, subtle, and pious, and therefore they lose none of their value in the essays of Hello.



The *Pittsburg Observer* [June 13th] is authority for the statement that the erection of a new episcopal see in Pennsylvania with Altoona as headquarters, and the appointment to the same of Msgr. Eugene A. Garvey, Vicar General of the Diocese of Scranton, is now a certainty.



Our esteemed confrère J. P. Tardivel, editor of *La Vérité*, of Québec, has left with his daughter Alice, on a three months pleasure trip to Europe. Mr. J. F. Dumontier will edit the *Vérité* in the mean time. Mr. Tardivel intimates [No. 46] that he would not have been able to take such a long vacation on the Continent, if some generous friends had not come forward with a purse; his work as a Catholic editor and newspaper publisher for twenty long years has not been remunerative enough to enable him to do it.

Before departing temporarily from his post, our confrère has had the gratification of being able to publish a highly commendatory letter concerning himself and his labors from the Apostolic Delegate Msgr. Diomedé Falconio. The sympathetic interest Msgr. Falconio has repeatedly shown in Catholic journalism makes us wish that the Holy Father would carry out his recently announced plan of sending him to Washington as the successor of Cardinal Martinelli.



The Supreme Court of Missouri has at length passed upon the famous Franta case, and we shall print its interesting and valuable decision in our next. The judgment of the Circuit Court, which the reader will find in Vol. V, No. 8 of *THE REVIEW* [see also other pertinent documents in Vol. V, Nos. 17, 41 sq.] has been reversed and the right of a Catholic mutual insurance society to expel any member who does not perform his Easter duty, affirmed.



The various religious bodies which are viewing with alarm some of the customs prevailing in the new tropical possessions of the United States should understand that colonialism is likely to result in some curious performances under the aegis of the American flag. With his territory extending more than half way around the globe, Uncle Sam will have to get used to some things in a social way which would be likely to shock a New England prayer-meeting.



The Wilkes-Barre [Pa.] *Leader* of the 6th and 10th inst. informed us of the deplorable desecration of the sanctuary of a consecrated Catholic church.

There was given in St. Mary's Church in that city, for the benefit of the organ fund, a series of concerts, of which the Messiah was the climax. It was given from a large platform erected

in the sanctuary, under the direction of a Protestant director, by an orchestra almost wholly Protestant and a choir partly Protestant. The admission price was fifty cents and the performance was advertised in the public newspapers to the great scandal of many good Catholics.

St. Mary's congregation of Wilkes-Barre is large and prosperous and there is absolutely no excuse for its descending to the use of such scandalous means to get a new organ.



The N. Y. *Times* (Literary Supplement for June 8th), winds up a sympathetic review of the great work of the Spanish Jesuits on the Philippine Archipelago with these words :

One thing is certain, and that is that the United States government could not do better than put the entire work into English at the earliest opportunity, or, at least, such parts of it as would be most serviceable to the national legislators in Washington. It is a most exhaustive treatise, and represents the life labors of many tireless and intelligent scientists whose most remarkable work, by some curious destiny, was nearing completion in the very year that Dewey sailed into Manila Bay—a valuable legacy of the Jesuit fathers of the old régime of which Spain never showed any disposition to avail herself.



The following *reductio ad absurdum* [it was not originally intended to be such] is from the *Minneapolis Tribune* of June 8th :

The government biologist at Washington thinks the monkey might be educated and utilized as a servant of man in picking cotton in the South and in various other functions. But the fact is that there is enough human labor in the world, combined with machinery, to do the work of the world, and more too. In some countries of teeming population, labor is so cheap that the wage is cut down to a bare subsistence, and sometimes below that. In the South there are plenty of human cotton-pickers. It is more than probable that the increasing population of the world will require that all the lowest forms of life, except such as furnish meat food, be ultimately exterminated in order to make room for the higher forms.

The following passage from Cardinal Manning is very striking and deserves reproduction :

"The ultimate and certain test whereby to know whether we are in the way of perfection is perfect conformity to the mind of the Church. I say to the *mind*, because it is not enough to believe all the dogmas and to submit to all discipline. Many do this in whom the spirit of pride, singularity, criticism, and self-choosing are dominant. The mind of the Church is known not only by pontiffs and councils, but by the mind of the saints, by the traditions of piety, and by customs of approved or permitted devotion." —From Card. Manning's 'Internal Mission of the Holy Ghost,' quoted in Rev. A. A. Lambing's, 'Come, Holy Ghost.'



A Chicago ministers recently preached a sermon in part of which entertainment was mingled with instruction in the form of an alphabetical object lesson, like "A was an arrow that went straight to the mark." Beginning with the causes which obstruct religious progress, he said that "A was ambitious," etc., and, reaching the C's, he declared that they were "covetousness, card playing and craze for pulpit novelties." The preacher in question seems to be producing his share of "obstructions."



"Bethel near Bielefeld on the Rhine," is the latest discovery of the New York *Independent* (page 1225). Well, an organ independent of logic may as well be independent of geography too.



The St. Louis *Mirror* (June 6th) says :

Roman Catholicism may, in self-protection, fight the Masons, but when Protestants attack the order they are attacking their best friend in every land under the sun for the last four hundred years. Masonry may be, in some of its phases, a ridiculous and preposterous pretense, historically, esoterically, ceremonially, but it can not possibly be so ridiculous and preposterous as any Protestant sect that makes war upon it. Protestants have no right to prosecute for opinion's sake.

CURIOUS FACTS AND FANCIES.

A Latin Account of the Carrie Nation Episode.

Fr. Hilary Doswald, O. C., whom our readers al-

ready know, from previous quotations in this journal, as a clever Latin scholar, who has the knack of clothing modern occurrences in Latin phrase, gives the following account, in No. viii. of the Roman *Vox Urbis*, of the Carrie Nation episode :

Porro hisce in terris nonnunquam eveniunt res, quae si in Europa acciderent, ridicula haberentur. Inter omnes quidem constat, ebrietatem maxime his in regionibus infandum multorum esse exitium. Plures igitur Americani, quum cuilibet temeto acerrimum indixerint bellum, abstinentiae magis, quam temperantiae consulunt. Itaque et in republica Kansas severa lata est lex, ne ullae incolis pateant cauponae.

Res quamvis ita se habeant, sunt tamen qui, lege penitus contempta, cauponas adeuntibus praebeant, et ideo unoquoque anno constitutam impendant mulctam. Quum igitur lex ridicula evaserit, Carrie Nation quaedam foemina, acri animo atque procaci, sibi persuadet, se omnes, quae in republica sint, cauponas posse delere. Coactis igitur multis, quae eodem animo erant, foeminis, ferox matrona exleges admonuit caupones, ut, relicto sordido negotio, legi tandem moram gererent. Caupones vero nil periculi timentes rem pro nihilo habuere. Quo factum est, ut matrona illa intensiore furore agitata se suasque assecclas ascis armaret et acie instructa primam quamque cauponam adoriretur. Stupent quidem caupones, inscii quid per Iovem eveniat : sed illa dux, nescio qua rabie ducta, in cauponam non tam intrare, quam irruere, fenestras, vitrea pocula in minimas confringere partes, omnia vi diruere antequam caupones stupore immoti perspectum habeant, quid peragatur. Brevi mora magnus fit plebis concursus, adveniuntque publici custodes, qui pugnacem mulierem in carcerem coniiciunt, sed interposito liberata vadimonio, singulare delendi opus denuo audax aggreditur.

Tota civitas rei novitate perculsa foeminae

intrepidae magnopere applaudit eamque ad caelum usque tollit, dum pauci eam diris de-
voent.

Huiusmodi res in urbibus Topeka et Wichita peractae sunt, quinimo bellatrix illa, quae iam in omnium ore erat, in hanc ipsam profecta est urbem (Chicago), ut temulentos compesceret mores. Paucis tamen post diebus quum in rempublicam Kansasensem reversa esset, in carcerem coniecta captivam adhuc degit vitam.



In a recent decision by the *Fright or Reason?* Supreme Court of Iowa the novel ground was taken that animals have reasoning power, and are capable of recognizing the approach of danger. The case which led to this opinion was a suit against a railroad company for damages for the killing of stock. In the lower court a rule of evidence, regarded as very dangerous to railroad companies, was laid down. It was to the effect that the statutory whistle required of all engines sixty rods before crossing a public highway was intended for the protection of dumb animals as well as human beings, and this has been affirmed by the Supreme Court. Through its attorney the railroad company has asked for a rehearing of the case. In the petition it is argued that animals have neither reason nor judgment, and that the requirement of whistle-blowing at crossings could not have been intended to warn other than rational beings. It is conceded that sharp blasts of the engine whistle may frighten cattle on the track, and cause them to run away, perhaps, to their safety, but when they are not in danger, to frighten them may do harm, by causing them to run on the track in the face of the engine. Without so stating it in words, the attorney virtually says that the court is confounding fright on the animals' part with reason.

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